

The Great MYSTERY of
GODLINESS,

Laid forth by way of affectuous and
feeling MEDITATION:

Also the
INVISIBLE
WORLD,

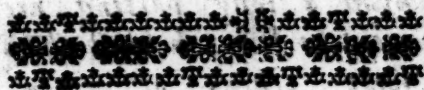
Discovered to Spirituall Eyes, and
reduced to usefull Meditation.

IN THREE BOOKS.

By JOS. HALL, D.D. B. Norwich.

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To all them that
love our Lord Je-
sus Christ in sinceri-
ty, Grace and
Peace.

Dear Brethren,



*I have, in a sort,
taken my leave of
the world already;
yet, not of you, whom God
hath chosen out of the world,
and endeared to me by a clo-
ser interest: so as ye may
justly expect from me a
more speciall valediction;
which I do now in all Chri-
stian affection tender unto
you: And, as dear friends*

A 2 upon

The Epistle.

upon a long parting are wont to leave behind them some tokens of remembrance, where they most affect; so have I thought good, before my setting forth on my last journey, to recomend unto you these my two finall Meditations; then which, I suppose, nothing could be more proper for me to give; or more likely to merit your acceptation: For, if we were half way in heaven already, what can be a more seasonable employment of our thoughts, then the great Myserie of Godlinesse, which the Angels desire to look into: And, now when our bodily eyes are glaz'd with the view of the things that are seen (a prospect, which can afford

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ford us nothing but vanity and vexation) what can be more meet, then to feed our spirituall eyes, with the light of Invisible glories? Make your use of them, both, to the edifying of your selves in your most holy faith; and aspire with me, towards that happiness which is laid up above for all those that love the appearance of our Lord Jesus.

Withall, as the last words of friends are wont to bear the greatest weight, and to make the deepest impression; so let these lines of holy advise, wherewith after many well-meant discourses) I shall close up the mouth of the Presse, find the like respect from you.

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Oh that I might in the first place, effectually recommend to you the full recovery of that precious Legacy of our blessed Saviour, Peace : peace with God, Peace with men ; next to Grace the best of all blessings : Yet, wo is me, too too long banished from the Christian world, with such animosity, as if it were the worst of enemies, and meet to be adjudged to a perpetuall interdict ion.

Oh for a fountain of tears to bewaile the slain of Gods people in all the coasts of the Earth : How is Christendome become an universall Aceldama ? How is the earth every where drenched with humane blood :
Poured out, not by the hands
of

The Epistle.

of cruell Infidels, but of brethren: Men need not go so farre as Euphrates for the execution of Turks and Pagans, Christians can make up an Armageddon with their own mutuall slaughter. Enough, my dear brethren, enough; yea more then too much hath been the effusion of that bloud, for which our Saviour hath shed his: Let us now, at the last, dry up these deadly issues, which we have made; and with soveraigne balms bind up the wounds we have given: Let us now be, not more sparing of our tears, to wash off the memory of these our unbrotherly dimications, and to appease the anger of that God, whose offended justice

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Prov. 16. 7.

hath raised war out of our
own bowels: As our enmity,
so our peace begins at hea-
ven: Had we not provo-
ked our long suffering God,
we had not thus bled; and
we cannot but know and
believe him that said. When
a mans wayes please the
Lord, he maketh his ene-
mies to be at peace with
him; Oh that we could
thoroughly reconcile our-
selves to that great and holy
God, whom we have irrita-
ted by our crying sins, how
soon would he, who is the
commander of all hearts,
make up our breaches, and
calme and compose our spi-
rits to an happy peace and
concord!

In the next place give me
leave earnestly to exhort
you,

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you, that, as we have been heretofore palpably faulty in abusing the mercies of our God for which we have soundly smarted, so that now, we should be so much the more carefull to improve the judgments of God, to our effectuall reformation; we have felt the heavie hand of the Almighty upon us to purpose; Oh that our amendment could be no lesse sensible then our sufferings; But, alas, my brethren, are our wayes any whit holier? our obedience, more exact, our sins less and fewer then before we were thus heavily afflicted? maye our God too justly take up that complaint, which he made once by his Prop'et Jeremiah,

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Jer. 2.

Ye have transgressed against me, saith the Lord, In vain have I smitten your children, they received no correction: Far be it from us, that after so many sad and solemne mournings of our Land, any accuser should be able to charge us, as the Prophet Hosea did his Israel, By swearing, and lying, and killing, and stealing, and committing adulterie, they break out, and blood toucheth blood: Wo be to us, if after so many veins opened, the blood remaining should not be the purer.

Hos. 4, 2.

Let me have leave, in the third place, to exhort you to the practise of Christian charity, in the mutuall constructions of each others persons, and actions; which

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(I must tell you) we have heedlessly violated in the heat of our holy intentions; whiles those which have varied from us in matter of opinion, concerning some appendances of Religion, and outward forms of administration, we have been apt to look upon with such disregard, as if they had herein forfeited their Christian profession, and were utter aliens from the Commonwealth of Israel; though in the mean time, sound at the heart; and endeavouring to walk close with God in all their wayes: whereas the father of all mercies allows a gracious latitude to his children, in all not-forbidden paths: and in every nation and condition of men

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men, he that feareth God,
and worketh righteousness,
is accepted with him: Beware
we (my dear brethren), lest
whiles we follow the chase
of Zeal, we out-run charity,
without which, piety it
self would be but unwelcome:
As for matter of opinion in
the differences of Religion,
wherewith the whole known
world, not of Christians
only, but of men, is wofully
distracted, to the great pre-
judice of millions of souls,
let this be our sure rule.
Whosoever he be that holds
the faith which was once
delivered to the Saints,
agreeing therefore with us
in all fundamentall Truths,
let him be rece.ved as a
brother: For there is but
one Lord, one Faith, one
Baptism:

Jude. 3.

phel. 4. 5.

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Baptism: And, other foundation can no man lay, then that which is laid, which is Jesus Christ: Let those which will be a devising a new Creed, look for a new Saviour, and hope for another heaven; for us we know whom we have believed: If any man be faulty in the doctrines of superstructure, let us pity and rectifie his error, but not abandon his person.

The Communion of Saints is not so sleight that it should be violated by weak mistakings: If any man through ignorance or simplicity, shall strike at the foundation of faith, let us labour by all gentle means, and brotherly conviction, in the spirit of meeknesse to reclaim

1 Cor. 3. 11.

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reclaim him: If after all powerfull indeavours he will needs remain, obstinate in his evill way; let us disclaim his fellowship, and not think him worthy of a God-speed. But if he shall not only wilfully undermine the ground-work of Christian faith, by his own damnable opinions, but diffuse his hereticall blasphemies to the infection of others; let him be cut off by spirituall censures; and so dealt with by publick authority that the mischief of his contagion may be seasonably prevented, and himself be made sensible of his hainous crime.

In all which proceedings, just distinction must be made betwixt the seduced soul,
and

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and the pestilent seducer, who one calls for compassion, the other, for severity: So then my brethren let us pity and pray for all that have erred and are deceived; let us instruct the ignorant, convince the gainsaying, avoid the obstinate, restrain the infectious, and punish the self-convicted heresiarch.

In the fourth place, let us, I beseech you, take heed of being swayed with self-interests in all our designs: These have ever been the bane of the best undertakings, as being not more plausibly insinuatve, then pernicious: For that partiall self-love, that naturally lodges in every mans brest, is ready to put us upon those projects

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projects, which, under fair
pretences, may be extremely
prejudiciall to the publique
weal; suggesting not how
lawfull or expedient they
may be for the common, but
how beneficiall to our selves;
drawing us by insensible
degrees to sacrifice the
publique welfare to our own
advantage, and to under-
work, and cross the better
counsails of more faithfull
patriots: Whereupon, many
flourishing Churches, King-
domes, States, have been
brought to miserable ruine:
Oh that we could remember,
that as all things are ours,
so we are not our own; that
we have the least interest
in our selves, being infi-
nitely more considerable as
parts of a community, then
as

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as single persons; that the main end of our being, (next to the glory of our maker) is an universall serviceablenesse to others: in the attaining whereof, we shall far more eminently advance our own happiness, then by the best of our private self-seeking endeavors.

But withall, it will be meet for us to consider, that, as we are made to serve all, so only in our own station: There can be no hope of a continued wel being without order: There can be no order without a due subordination of degrees, and diversity of vocations; and in vain shall divers vocations be ordained, if all professions shall enterfere with each other. It is the prudent
and

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I Cor. 7. 20

and holy charge of the Apostle, Let every man abide in the same calling wherein he is called. We are all members of the same body, every one whereof hath his proper employment: The head is to direct and govern, the feet to walk, the eyes to see, the ears to hear: How mad would we think that man, that should affect to walk on his head, to hear with his eye, to see with his ear? Neither surely is it lesse incongruous for men in divine and civill administrations, to offer to undertake, and manage each others function, in their nature and quality no lesse disparate: So then, let us indeavour to advance the common good, as that a pious Zeal may not draw in confusion;

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confusion; and that we may not mistakeingly rear up the walls of Babel, whiles we intend Jerusalem: Not religion only, but policie calls us to encouragement of all usefull professions; and of the sacred so much more, as the soul is more precious then all the world beside. Heed therefore must be taken to avoid all means, whereby the study of learning and knowledge may be any way disheartned; as without which the world would soon be over-run with ignorance, & barbarism: All arts therefore, as being in their kind excellent, may justly challenge their own rights, and if they shall want those respects, which are due to them, will suddenly languish: But
above

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above all, as Divinity is the Queen of Sciences, so should it be our just shame that whiles her handmaids are mounted on horsback, she should wait on them on foot.

Fifthly, As it is our greatest honour that the name of Christ is called upon us; so let it, I beseech you, be our care, that our profession be not formal, empty, and barren like the Jewish fig-tree, abounding with leaves, void of fruit; but reall, active, fruitfull of all good workes, and exemplary in an universal obedience to the whole will of God: For it is a scandall never to be enough lamented, that any of those who are Saints by calling (such we all are, or should be) should hug some darling sin

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sin in their bosome, which at
last break forth to the shame
of the Gospell, and to the
insultation of Gath and
Ascalon: Woe to us if we
shall thus cause the name of
our God to be evil spoken
of: There are two many of
those, whom I am loath, and
sorry to style heathen-Chri-
stians; Christians in name,
Heathens in conversation:
these, as they come not
within the compasse of my
Dedication, (for, alas, how
should they love the Lord
Jesus, when they know
him not?) so I can heartily
bemoan their condition, who,
like Gideons fleece, conti-
nue altogether dry, under so
many sweet shewes of Grace;
wishing unto their souls,
even thus late, a sense of
the

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the efficacy of that water which was once poured on their faces: These, if they run into all excesse of riot, what can be other expected from them? but for us, that have learned to know the great Myserie of Godlinesse, and have given up our name, to a strict covenant of obedience, if we shall suffer our selves to be miscarried into any enormous wickedness, we shall cause heaven to blush, and hell to triumph. Oh therefore, let us be so much the more watchfull over our ways, as our engrgements to the name of our God, are greater, and the danger of our miscariages more deadly.

Lastly, let me beseech, and adjure you, in the name of the Lord Iesu, to be carefull

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full in matter of Religion, to keep within the due bounds of Gods revealed will. A charge which I would to God were not too needfull in these last dayes; wherein, who sees not what Spirits of Error are gone forth into the world, for the seducing of simple, and ungrounded souls? Who is he, what throngs are carried to hell by these devillish impostures? One pretends Visions, and Revelations of new verities, which the world was not hitherto worthy to know; another boasts of new lights of uncounted interpretations, hidden from all former eyes; one despises the dead letter of the scriptures, another distorts it to his own erroneous sense. O the prodiges of damnable, hereticall, Atheous fancies, which have hereupon infested the Christian Church; (for which, what good soul doth not mourn in secret?) the danger whereof ye shall happily avoid, if ye shall keep close to the written word of our God which is only able to make you wise to salvation: As our Saviour

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repelled the Devill; so do ye the sat-
nall spirits of these brain-sick
men; with, It is written; Let those
who would be wiser then God, justly
perish in their presumption; My
soul for yours, if ye keep you to S.
Pauls guard, not to be wise above
that which is written. I could easily
out of the exuberance of my Christi-
an love overcharge you with multipli-
city of holy counsels, but I would not
take a tedious farewell. May the God
of heaven bless these, and all other
wholesom admonitions to the further-
ance of your souls in grace; and may
his good spirit, ever lead & guide us
in all such wayes, as may be pleasing
to him, till we happily meet in the
participation of that incomprehen-
sible glory, which he hath prepared for
all his Saints; till when, Farewel
from your fellow-pilgrim in this vale
of tears,

Jol. Hall.

HIGHAM near 2 Nov. 3.
NORWICH, 5 1651.

THE
Great Myſterie
OF
GODLINESS,

Laid forth by way of
Affectuons and Feeling
MEDITATION.

By JOS. HALL, D.D.B.N.



London, Printed by E. Cotes, for John
Place at Furnivals Inne-gate, 1652.

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As a result of
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By J. H. HALL, D.D.M.



London: Printed by J. C. G. & Co., Ltd.
at the 'Printers' Hall' in the Strand, W.C.

**THE
GREAT MYSTERIE
OF
GODLINESS.**

S E C T. I.



LE T no man goe a-
bout to entertain
the thoughts of the
Great Myſtery of
Godlineſſe, but with
a raviſhed heart, an heart fil-
led with a gracious compoſiti-
on of love, and joy, and won-
der: Such a one, O Saviour, I
deſire, through thy grace, to
bring with me to the meditati-
on of that thine infinitely glo-
rious work of our Redemption:
It was as poſſible for thy cho-
ſen Veſſell who was by a di-
vine extaſie caught up into Pa-
radife,

*1 Tim. 3. 16.
Great is the
Myſterie of
Godlineſſe.*

|adise, and there heard unutterable words to expreſs what he ſaw and heard above, as to ſet forth what was acted by thee here below; as therefore unable either to comprehend, or utter things ſo far above wonder, he contents himſelf with a patheticall intimation of that, which he ſaw could never be enough admired; Great is the Myſterie of Godlineſſe. There are great Myſteries of Art, which the wit and experience of ſkilfull men have diſcovered; there are greater Myſteries of Nature, ſome part whereof have been deſcribed by Art and Induſtrie, but the greater part lyes hidden from mortall eyes: but theſe are leſſe then nothing to the great myſtery of Godlineſſe: For, what are theſe but the deep ſecrets of the Creature? mean therefore, and finite like it ſelf; but the other are the unfadomable depths of an infinite Deitie:

fitter

fitter for the admiration of the highest Angels of heaven, then for the reach of humane conception. Great were the mysteries of the Law; neither could the face of Moses be seen without his veile: But what other were these, but the shadowes of this great Mystery of Godliness? what did that golden Ark overspread with glorious Cherubims, that gorgeous Temple, those perfumers Altars, those bleeding Sacrifices, that sumptuous Priesthood, but prefigure thee, O blessed Saviour, which in the fulnesse of time shouldst be revealed to the World, and make up this great Mystery of Godliness? There is nothing, O dear Jesu that thou either didst or sufferedst for mankind, which is other then mysterious, and wonderfull; but the great and astonishing mystery of Godline is thy self; God manifested in the flesh: Lo, saith it self can never be

capable to apprehend a myserie like this; Thou who art a Spirit, and therefore immateriall; invisible, to expose thy self to the view of earthen eyes; Thou, who art an infinite Spirit to be enwrapped in flesh; Thou an all-glorious eternal Spirit to put on the rags of humane mortality; Thou, the great Creatour of all things, to become a Creature; Thou, the omnipotent God, to subject thy self to miserable frailty and infirmity: O myserie transcending the full apprehension of even glorified souls! If but one of thy celestial Spirits have upon thy gracious mission assumed a visible shape, and therein appeared to any of thy servants of old; it hath been held a spectacle of so dreadfull astonishment, that it could not be consistent with life; even so much honour was thought no less then deadly; neither could the Patient make any other account

account then to be killed with
the kindnesse of that glory;
What shall we say then, that
thou who art the God of those
Spirits, and therefore infinite-
ly more glorious then all the
Hierarchy of heaven, vouch-
safedst, not in a vanishing ap-
parition, but in a settled state of
many years continuance, to
shew thyself in our flesh, and
to converse with men in their
own shape and condition? O
great myserie of Godlinesse,
God manifested in the flesh;
so great that the holy ambition
of the heavenly Angels could
not reach higher then the de-
sire to look down into it.

1 Pet. 1. 12.

SERMON II.

BUT O Saviour, that which
raised the amazement at the
appearancé of thine Angels, was
their resplendent glorie; where-

God mani-
fested.

as, that which heightens the wonder of thy manifestation to men, is the depth of thine abasement. Although thou wouldst not take the nature of Angels, yet why wouldst thou not appear in the lustre and majesty of those thy best creatures? Or, since thou wouldst be a man, why wouldst thou not come as the chief of men, commanding Kings and Princes of the earth to attend thy train? Thou, whose the earth is, and the fulnesse thereof, why wouldst thou not raise to thyself a palace compiled of all those precious stones, which lye hid in the close cofers of that thine inferiour Treasure? why did not thy Court glitter with pearle, and gold, in the rich furnitures, and gay suits of thy stately followers? why was not thy Table furnished with all the delicacies that the world could afford? O Saviour, it was the great glory of thy

hy mercy, that being upon earth, thou wouldest abandon all earthly glory; there could not be so great an exaltation of thy love to mankind, as that thou wouldest be thus low abased; Manifested then thou wert, but manifested in a despicable obscurity; whether shall I more wonder, that being God blessed for ever, thou wouldest become man; or, that condescending to be man, thou wouldest take upon thee the shape of a servant, a servāt to those whose Lord, whose God thou wert.

What proportion could there be, O blessed Jesu, betwixt a God and a Man; betwixt finite, and infinite; the onely power of thy everlasting and unmeasurable love hath so reduced one of these to the other, that both are united in that glorious person of thine to make up an absolute Saviour of mankind: O the height, and lepth of this supe-celestial my-

In the flesh

ſterie, that the infinite Deity
and finite fleſh ſhould meet in
one ſubject? yet ſo, as the hu-
manity ſhould not be abſorp-
ted of the Godhead; nor the
Godhead coarcted by the hu-
manity, but both inſeparably
united; that the Godhead is
not humanized, the humanity
is not deified, both are indivi-
ſibly conjoynd: conjoynd ſo,
as without confuſion; diſtin-
guiſhed ſo, as without diviſi-
on: So wert thou, O God, ma-
niſteſted in the fleſh, that thou
the word of thine eternall Fa-
ther wert made fleſh; and
dwelleſt among us; and we
men beheld thy glory, the glo-
ry, as of the only begotten of
the Father, full of grace and
truth; Yet ſo wert thou made
fleſh, as not by converſion into
fleſh, but as by aſſumption of
fleſh to thine eternall Deity:
aſſumption, not into the na-
ture of the Godhead, but into
the perſon of thee, who art
God

Job. I. 14

God everlasting: O mystery of
Godlinesse, incomprehensibly
glorious! Cease, cease O hu-
mane curiositie, and where thou
canst not comprehend, wonder
and adore.

SECT. III.

BUt, O Saviour, was it not en-
ough for thee to be ma-
nifested in flesh? Did not that
elementarie composition carry
in it abasement enough, with-
out any further addition?
(since for God to become man
was more then for all things to
be redacted to nothing) but
that in the rank of miserable
manhood, thou wouldst hum-
ble thy self to the lowest of hu-
manity, and become a servant?
Shall I say more? I can hear
Bildad the Shubite say, Man is
a worm; and I hear him, who
was a noble Type of thee, say,

Job. 25. 6.

Plal. 22. 6. as in thy person, I am a worm
 and no man, a reproach of men,
 and despised of the people: O
 Saviour, in how despicable a
 condition do I find thee exhi-
 bited to the world? lodged in a
 stable; cradled in a manger; visit-
 ed by poor shepheards; employ-
 ed in an homely trade; atten-
 ded by mean-fishermen; temp-
 ted by presumptuous Devils;
 persecuted by the malice of en-
 vious men; exposed to hunger,
 thirst, nakednesse, wearinesse,
 contempt? How many slaves
 under the vassalage of an ene-
 mie fare better then thou didst
 from ingratefull man, whom
 thou camest to save? Yet all
 these were but a mild and gen-
 tle preface to those thy last
 sufferings, wherewith thou
 wast pleased to shut up this
 scene of mortality: there I find
 thee sweating blood in thine
 agonie, crowned with thorns,
 bleeding with scourges, buffe-
 ted with cruell hands, spat up-
 on

on by impure mouths; laden with thy satall burden, distended upon that torturing crosse, nailed to that tree of shame and curse, reviled and insulted upon by the vilest of men; and at last, (that no part of thy precious blood might remain unshed) pierced to the heart by the spear of a late and impertinent malice.

Thus, thus, O God and Saviour, wouldst thou be manifested in the flesh, that the torments of thy flesh and spirit might be manifested to that world, which thou camest to redeem; thus wast thou wounded for our transgressions; thus wast thou bruised for our iniquities; thus were the chastisements of our peace upon thee; and thus with thy stripes are we healed. O blessed, but still incomprehensible mystery of Godliness; God thus manifested in the flesh, in weakness, contempt, shame, pain, death.

Once

Isay 53. 5.

Mat. 17. 2.
Mark .29.
Luke 9. 28.

Once only, O blessed Jeſus, whileſt thou wert wayſaring upon this globe of earth, didſt thou ſit on glory; even upon Mount Tabor, in thy heavenly tranſfiguration; then, and there, did thy face ſhine as the Sun; and thy raiment was white as thy light: How eaſie had it been for thee to have continued this celeſtiall ſplendor, to thy humanity all the whole time of the ſojourning upon earth; that ſo thou mighteſt have been adored of all mankind? How would all the Nations under heaven have flockd to thee, and fallen down at the feet of ſo glorious a Maieſty? What man in all the world would not have ſaid with Peter, Lord it is good for us to be here? Or if it had pleaſed thee to have commanded Moſes and Elias to wait upon thee in thy mediatoriall perambulation, and, to attend thee at Jeruſalem, on the Mount of Sion, as they did in the

the Mount of *Taber*, whom
hadst thou not in a zealous as-
tonishment drawn after thee?
But it was thy wil and the plea-
sure of thy heavenly Father,
that this glorious appearance
should soon be overshadowed
with a cloud: And as those ce-
lestiall guests, now in the midst
of thy glory, spent their confe-
rence about thy bitter suffe-
rings, and thine approaching
departure out of the world;
So wert thou, for the great
work of our Redemption, wil-
ling to be led from the Mount
Taber to Mount *Caluarie*; from
the height of that glory to the
lowest depth of sorrow, pain,
exinanition.

Thus vile wert thou, O Sa-
viour, in the flesh; but in this
vilenesse of flesh manifested
to be God; how did all thy
Creatures in this extremity of
thine abasement, agree to ac-
knowledge and celebrate thine
infinite Deity? The Angels
came

came down from heaven to viſit and attend thee; the Sun pulled in his head as abhorring to look upon the ſufferings of his maker, the Earth was covered over with darkneſs, and quaked for the horror of that indignity, which was offered to thee in that bloody paſſion; the rocks rent, the graves opened themſelves, and ſent up their long ſince putrefied Tenants to wait upon thee, the Lord of life, in thy glorious Reſurrection; ſo as thou, in thy deſpised and crucified fleſh wert abundantly manifeſted to be the Almighty God of Heaven and Earth.

S E C T. 4.

O bleſſed Saviour, thou the true God manifeſted in the fleſh, be thou pleaſed to manifeſt unto the ſoul of thy ſervant,

servant, the unspeakable riches of thy love and mercie to mankind, in that great work of our Redemption: Vouchsafe to affect my heart with a lively sense of that infinite goodnesse of thine towards the wretcheddest of thy creatures; that for our sake thou camest down, and cloathedst thy self in our flesh, and cloathedst that pure and holy flesh with all the miseries that are incident to this sinfull flesh of ours; and wast content to undergo a bitter, painfull, ignominious death from the hands of man, that by dying thou mightest overcome death, and ransom him from that hel, to which he was (without thee) irrecoverably forfeited; and fetch him forth to life, liberty, and glory: O let me not see only, but feel this thy great mysterie of Godlinesse effectually working me to all hearty thankfulnessse for so inestimable a mercie; to all holy resolutions

lutions to glorifie thee in all my actions, in all my ſufferings. Didſt thou, O Saviour, being God eternall, take fleſh for me; and ſhall not I, when thou caſteſt, be willing to lay down this ſinfull fleſh for thee again? Wert thou content to abridge thy ſelf, for the time, not onely of thy heavenly magnificence, but of all earthly comforts, for my ſake, and ſhall not I, for thy dear ſake, renounce all the wicked pleaſures of ſin? Didſt thou wear out the dayes of thy fleſh in poverty, toil, reproach, and all earthly hardſhip; and ſhall I ſpend my time in pampering this fleſh in wanton daſſance, in the ambitious, and covetous purſuit of vain honours, and deceivable riches? Blessed Lord, thou wert manifeſted in the fleſh, not only to be a Ransome for our ſouls, but to be a Precedent for our lives: Far, far be it from me this to imitate the

the great pattern of holiness.

O Jesu, the author and finisher of my faith and salvation, teach me to tread in thy gracious steps, to run with patience the race that is set before me, to endure the cross, to despise the shame, to be crucified to the world, to work all righteousness.

S. E. C. T. V.

HOW easily could I be drawn to envie the priviledge of those eyes, which saw thee here walking upon Earth, O God and Saviour, in the dayes of thy manifesting thy self in flesh? Oh what an happy spectacle was this, to see the face of him, in whom the Godhead dwelt bodily? All the world is not worth such a sight: whither could I not wish to go to see but a just portraiture of that shape, wherein thou wert pleased

2 Cor. 5. 16.

fed to converſe with men? But
 thine holy Apoſtle checks this
 uſeleſſe curioſity in me, whilles
 he ſaies; If we have knowne
 Chriſt after the fleſh,
 yet now henceforth know
 we him ſo no more; It is
 not the outside of thine hu-
 mans form, the view whereof
 can make us more holy or more
 happy: Judas ſaw thee as well
 as he that lay in thy boſome;
 thoſe ſaw thee that maligned
 and persecuted thee, and ſhall
 once again ſee thee to their ut-
 moſt horror; ſee him whom
 they pierced: They ſaw that
 fleſh in which God was mani-
 feſted; they ſaw not God mani-
 feſted in the fleſh: It is our great
 comfort and priviledge, that it
 was fleſh wherein God was ma-
 niſeſted, but it is not in the fleſh,
 but in the Deity to render us
 bleſſed: O Saviour, I dare not
 beg of thee, ſo to maniſeſt thy
 ſelf to me, as thou didſt to thy
 choſen Veſſell in his way to

Damaſcus.

Damascus, or to thy first Martyr
in the storm of his Lapidation;
these miraculous manifestations
are not for my meanness to sue
for: But let me never cease to
crave of thee a double manifes-
tation of thy self to me; Be plea-
sed to manifest thy self to me
in the clear illuminations of thy
Spirit; let me by the eyes of
my faith clearly see thee both
sprawling in the Manger, and
walking upon earth, and temp-
ted in the Wildernesse, and ar-
raigned in the Judgment-hall,
and suffering upon Calvarie,
and rising out of thy Tomb,
and ascending from thy Olivet,
and reigning in Heaven, and
there interceding for me: And
after my approaching dissoluti-
on, let my soul see thee in that
glorified flesh, wherein thou
wert manifested to the World,
and in the Majesty of that all-
glorious Deity, which assumed
it to that ever blessed society
of glory.

SECT.

S e c r. VI.

IT was thy mercy, O God, that thou wouldſt not keep up thy ſelf cloſe in thine eternall, ſpiritual, and incomprehenſible eſſence, unknown to thy creatures upon earth, but that thou wouldſt be manifeſted to the world: It was yet thy further mercy that thou wert not only pleaſed to manifeſt thy ſelf to man in the wonderfull works of thy Creation, (ſince thoſe inviſible things of thine are underſtood, and clearly ſeen by the things that are made, even thine eternall power and God-head) but to manifeſt thy ſelf yet more clearly to us in thy ſacred Word, the bleſſed Oracles of thine eternall truth: but it was the higheſt pitch of thy mercy, that thou wouldſt manifeſt thy ſelf yet more to us in the
 fleſh.

Rom. I. 20.

flesh. Thou mightst have sent us thy gracious messages by the hands of thine Angels, those glorious ministring spirits, that do continually attend thy throne; this would not content thee, but such was thy love to us forlorn wretches, that thou wouldst come thy self, to finish the work of our Redemption. Neither didst thou think it enough to come to us in a spirituall way, imparting thy self to us by secret suggestions, and inspirations, by dreams and visions, but wouldst vouchsafe openly to be manifested in our flesh: how then, O my God, how wert thou manifested in the flesh? was not the flesh thy vail? and wherefore serves a vail, but to hide and cover? Did not thy Deity then lie hid, and obscured, whiles thou wert here on earth under the vail of thy flesh? How then wert thou manifested in that flesh, wherein

wherein thou didſt lye obſcured? Surely, thou wert certainly manifeſted in reſpect of thy preſence, in that ſacred fleſh of thine; though for the time thy power and Maieſty lay hid under the vail: Sometimes thou wert pleaſed that this ſon of thy Deity ſhould break forth in the glorious beams of diuine operations, to the dazeling of the eyes of men and Devils, to the full euiction of thine omnipotent power againſt thy envious gainſayers; at other times, thou wert content it ſhould be clouded over with the dim and dusky appearances of humane infirmity; The more thou wert obſcured, the more didſt thou manifeſt thy moſt admirable humility, and unparallelable love to mankind, whoſe weakneſſe thou diſdainedſt not to take up; And the more thou didſt exert thy power, in thy miraculous works, the more didſt thou glorifie

glorifie thy self, and vindicate
thine Almighty Deity thus ma-
nifested in the flesh; Oh that
thou wouldst enable me to give
thee the due praises both of thine
infinite mercie in this thine
humble obscurity, and of thy
divine omnipotence, who as
thou wert manifested in the
flesh, so wast also justified in
the spirit.

S E C T. VII.

HE that should have seen
thee, O Saviour, working
in *Josephs* shop, or walking in
the fields or streets of *Nazareth*,
or journeying towards *Ierusalem*,
would have looked upon thee
as a meer man: neither did thy
garb or countenance bewray
any difference in thee from the
ordinary sort of men; so did
thy God-head please to conceal
it for a time in that flesh, where

*Justified in
the Spirit.*

C in

in thou wouldſt be manifested; it was thine al-working and co-essentiall ſpirit, by whose evident testimonies, and mighty operations, thy Deity was ir-refragably made good to the world: If the doubtfull ſons of men ſhall in their peeviſh Infidelity, be apt to renew the question of *Johns* Disciples: Art thou he that ſhould come, or ſhall we looke for another? thine ever-blessed and co-eternal Spirit, hath fully justified thee, for that only true, absolute, perfect mediator, by whom the great work of mans redemption is accomplished; Whiles the gates of hell want neither power, nor malice, nor subtletie, it is not possible that thy divine person should want store of enemies; These, in all successions of times, have dared to open their blasphemous mouth against thy blessed Deity: But against all their hellish oppositions, thou wert still, and shalt

Shalt be ever justified by thy
co-omnipotent spirit; In those
convictive wonders which thou
wroughtst upon earth; in those
miraculous gifts and graces,
which thou powrest out upon
men; in that glorious resurrec-
tion and ascension of thine
wherein thou didst victoriously
triumph over all the powers of
death and hell. Lo then, ye per-
verse Jews and scoffing Gen-
tiles, that are still ready to up-
braid us with the impotency
and sufferings of a despised Re-
deemer; and to tell us of the
ragges of his Manger, of the
homeliness of his Education,
of his temptation and transpor-
tation by the Devill, of his
contemptible train; of his hun-
ger and thirst, of his weariness
and indigence, of his whips and
thorns, of his agonie in the gar-
den of *Gethsemane*, of his oppro-
brious crucifixion in *Calvarie*, of
his parted garments and his
borrowed grave: Is not this he.

Luk, 2. 9,
10, 13, 1

to whole homely cradle a glorious and ſupernaturall ſtar guided the ſages of the Eaſt for their adoration? Is not this he, whoſe birth declared by one glorious Angell, was celebrated by a multitude of the heavenly hoſt with that divine Anthem of [Glory to God in the high-eſt, and on earth Peace, good will towards men?] Is not this he that filled the world with his divine and beneficiall miracles? healing all diſeaſes by his Word, reſtoring limbs to the lame, giving eyes to the borne blind, caſting out Devils, raiſing the dead, commanding windes and ſeas, acknowledged by an audible voice from heaven? Is not this he whom the very ejected Devils were forced to confeis to be the ſon of the everliving God? whom the heaven and all the elements owned for their almighty Creator? whoſe ſufferings darkened the Sun, and ſhook the Earth,

Earth, and rent the Rocks in pieces? and justly, whom the dead Saints and the heavenly Angels attended in his powerful Resurrection, and glorious Ascension? O Saviour, abundantly justified in the spirit against all the malignances of men and Devils.

S E R C. VIII.

If thy malicious persecutors, whose hand was in thy most cruell crucifixion, shall for the covering of their own shame, blazon thee for a Deceiver of the people, How convincingly wert thou justified in the spirit, by the dreadfull and miraculous descent of the holy Ghost in the cloven and fiery tongues; and that suddain variety of language for the spreading of the glory of thy name over all the Nations of the earth?

earth? If the unbeleiving world, bewitched with their former superstition, shall furiously oppose thy name and Gospell in the times immediately succeeding: how notably art thou justified in the spirit, by the suddain stopping of the mouths of their bellish Oracles, by the powerfull predications of thine holy Apostles, Prophets, Evangelists, Pastors and Doctors, seconded by such undeniable miracles as shamed and astonished, if not won, the gainstayers?

But, O Saviour, being thus clearly justified in the spirit against the old spight of hell, with what shame and horrour do I see thine eternall Godhead called into question by the misgoverned wits of certaine late mis-named Christians: who as if they would raise up cursed *Arras* from his hatefull grave, have dared to renew those blasphemous cavils against thy sacred

cred person, which with so great authority, and full evidence of the spirit were long since cryed downe to that hell, whence (to the great contumelie of heaven) they were most wickedly sent up into the world: Woe is me, their damned founder did not send down his soul into that fatal draught, in a more odious way, then these his followers vent themselves upward in most unfavoury and pestilent contradictions to thee, the Lord of life and glory: But even against these art thou justified in the spirit, speaking in thy divine Scriptures, whose evident demonstrations do fully convince their calumnies and false suggestions; and vindicate thy holy Name, and blessed Deity from all their devillish and frivolous argutations.

Is there any weak soul that makes doubt of thy plenarie satisfaction for his sinne, of the perfect accomplishment of the

Rom. 4. 25.

great work of mans Redemption? how absolutely art thou justified O blessed Jesu, in the spirit, in that thou raisedst thy selfe from the dead; quitting that prison of the grave, whence thou couldst not have come, till thou hadst paid the utmost farthing, wherein we stood indebted to heaven: O Saviour, not more concealed in the flesh, then manifestly justified in the spirit for my all-sufficient Redeemer, not more meekly yeilding to death for our offences, then powerfully raised up again for our justification: how should I blesse and praise thee, both for thine humble self-dejection in respect of thine assumed flesh, and for thy powerfull justification in thine infinite and eternall spirit; that holy Ghost whereby thou wert conceived in the womb of the Virgin, justified thee in thy life, death, resuscitation; Now then, how confidently can I trust thee

thee with my soul, who hast approved thy self so compleat and almighty a Redeemer? O blessed Jesu, with what assurance do I cast my self upon thee for thy present protection for my future salvation? how boldly can I defie all the powers of darknesse, whiles I am in the hand of so gracious and omnipotent a Mediator? Who shall lay any thing to the charge of Gods elect? It is God that justifieth. Even thou the God who wast manifested in the flesh, and justified in the spirit, shalt justifie and save my spirit, soul and body in the day of our appearance before thee.

Rom. 8 33.

SECT. IX.

O Saviour, it is no myserie that being manifested in the flesh, thou wert seen of men; but it is no small part of

Seen of Angels.

C 5 the

the great myſtery of Godlineſs, that thou who art the God of Spirits, wert ſeen by thoſe heavenly Spirits, cloathed in fleſh: It could not be but great news to the Angels to ſee their God born, and converſing as man, with men. For a man to ſee an Angell is a matter of much wonder, but for an Angell to ſee God become man, is a far greater wonder: ſince in this, the change concerns an infinite ſubject, in the other, a finite, though incorporeall. But, pauſe here awhile, O my ſoul, and inquire a little into theſe ſtrange ſpectators: Seen of Angels? who, or what might theſe be? Are theſe any ſuch reall, incorporeall, permanent ſubſtances; or are they onely things of imagination, and temporary representations of the pleaſure of the Almighty? Wo is me, (that no error may be wanting to this prodigious ſtage,) do we live to ſee a revicti-
on

on of the old Sadducees, so long
since dead and forgotten? Was
Gabriel that appeared and spake
to *Daniel*, nothing but a super-
natural phantasm? And what
then was the *Gabriel* that ap-
peared with the happy news
of a Saviour to the blessed Vir-
gin? What are the Angels of
those little ones, whereof our
Saviour speaks, which do al-
waies behold the face of his Fa-
ther in heaven? What were
those Angels that appeared to
the shepherds with the tidings
and gratulations of the Savi-
our borne at *Bethlem*? What
was that beneficent spirit that
visited *Peter* in the Prison, smote
him on the side to wake him
from his sleep; shook off his
chains, threw open the iron
gate, and rescued him from the
bloody hands of *Hered*? What
are those spirits, who shall be
Gods reapers at the end of the
world, to cut down the tares,
and gather the wheat into his
barn?

Dan. 8. 19.
17.

Mar. 18. 10.

Luk. 2. 9. 15.

Act 12. 7,
8, 10.

barn? Shortly, what were all those spirits (whereof both Testaments are full,) which God was pleased to imply in his frequent missions to the earth? were these phantasms too? Certainly, though there may be many Orders, yet there is but one generall condition of those Angelicall attendants on the throne of the Almighty: Even in the old Testament, was it a supernaturall apparition of fancie, that in one night smote all the first borne in the land of *Ægypt*? was it a supernaturall apparition of fancie, that in one night laid an hundred fourscore and five thousand *Assyrians* dead upon the ground? Could these be any other then the acts of living, and powerful agent? It is not for us to contend about words; those that are disposed to devise paradoxes, may frame to themselves what senses they please of their own terms; this we are sure of, that

that the Angels are truly existing, spirituall, intelligent, powerfull, eviternall Creatures, whose being is not exposed to our sense, but evidenced both to our faith and reason; not circumscribed in any grosse locality, but truly being where they are, and acting according to their spiritual nature.

Of these Angels, O blessed Saviour, wert thou seen manifested in the flesh, to their wonder and gratulation: That, thou who hadst taken our flesh wert visible, was no whit strange; herein thou wert a plain and happy object to all eyes: but how the Angels, being meerly spirituall substances, could see thee, may be part of this great mysterie: Doubtlesse, they saw thee both before and ever since thou camest into the world, with eyes like themselves, spirituall; and, not seldome, saw thee being incarnate with the assumed eyes of those
those

those bodies wherein they appeared; Thus they saw, and adored, and proclaimed thee in thy first saluation of the world, when thou layest in that homely posture, in the Manger at *Bethlehem*, singing that sweet and celestiall caroll at thy nativity, Glory be to God in the highest. They saw thee in the wild desert, where no creatures appeared to thee, but either beasts or Devils; there they saw thee pined with fasting, conflicted with the Prince of darknes: they saw thee foiling that presumptuous enemy, not without wonder, doubtlesse, at the boldnesse of that daring spirit; and joyfull applause at thy happy victory; they saw thee, but (as knowing there was no use of seconds in this duell of thine) unseen of thee, till the full end of that great combat; then they shewed themselves to thee, as willing to be known to have been the secret witnesses of the fight,

sight, and glad congratulators of thy Triumph; then they came and ministered unto thee: Never were they but ready to have visibly attended thee, hadst thou been pleased to require so sensible a service; but the state of a servant, which thou choosedst to undergoe, suited not with the perpetuity of so glorious a retinue; whether therefore they were seen to thee, or not seen, it was their great honour and happinesse, and a main part of the great mysterie of Godlines, that thou, who art the true God manifested in the flesh, wert seen of Angels.

They saw thee in the garden, in thy sad agonie; and if Angels could have been capable of passion in that state of their glory, could have been no doubt, content to suffer in, and with thee; with what eyes do we think they lookt upon thy bloody sweat; and the frownes of thine heavenly Father, which they

Luk. 22. 41.

they saw bent against thee, in our persons, for the sin of mankind, which thou camest to expiate? Now in this dolefull condition, so wert thou seen of Angels, that the Angels were seen of thee: For lo, there appeared an Angell from heaven strengthening thee. O the deep humiliation of God, manifested in the flesh, that thou, O Jesu, the God and Lord of all the Angels of heaven, shouldst in this bloody conflict with thy Fathers wrath for our sins need and receive comfort from a created Angel thy servant.

Whilest thou wert grappling with the powers of darkness there was no need of aid; only after the fight Angels came, and ministred to thee; but now, that thou must struggle under the wrath of thy Father, for mans sin, there was use of the consolation of one of those Angels, whereof thou commandest

commandest millions: O blessed Saviour, had not the face of thy heavenly Father been clouded to thee, standing in the stead of our guiltinesse, it had been no lesse then presumption in any finite power to tender thee any suggestions of comfort; but now, alas, those beatificall beams were so for the time hid from thine eyes, and the sweet influences of light and joy arising there-from, were for that sad instant, suspended; so as nothing appeared to thee, that while, but the darknesse of displeasure and horroure; now therefore the comforts of a creature, could not be but seasonable and welcome; so that thou disdainedst not to be strengthened by an Angel: Extreme distresse looks not so much to the hand that brings supply, as to the supply it brings: If but one of thy three drouzy clients could have shaken off his sleep, and have let fall

Heb. 1. 9.

fall to thee ſome word of conſolation, in that heavy fit of thine; thou hadſt not reſuſed it; how much leſſe, the cordiall intimations of an heavenly monitor? neither was it improper for thee, who waſt content to be made a little inferiour to the Angels, to receive ſome ſpiritual aid from the hands of an Angell.

What then, O Saviour, was the ſtrengthening which thou receiv'dſt from this officious ſpirit in this pang of thine agony? Doubtleſs it was not any communication of an additionall power to bear up, under that heavy preſſure of the ſins of the whole world, which drew from thee thoſe ſweats of blood; No Angell in heaven was able to contribute that to the Sonne of God; but it was a ſweet, and forcible representation to thy diſconſolate humanity, of the near approach of an happy eluctation out of thoſe

those torments of thy sufferings,
and of the glorious crown of
thy victory immediately suc-
ceeding.

S E C T. X.

ANd now, soon after, those
Angels that saw thee
sweating in thine agonie, and
bleeding on thy crosse, saw thee
also triumphing over Death, in
thy Resurrection; they atten-
ded thee joyfully in the vault
of thy sepulture, and saw thee
trampling upon the last ene-
mie; being then suitably habi-
ted to so blessed an occasion,
in white shining vestures; how
gladly were they imployed a-
bout that most glorious solem-
nity, both as actors in the ser-
vice, and as the first heralds of
thy victories over Death?
I find one of them obsequiously
making ready for thy coming
out

Mat. 28. 2,
3, 4.

Joh. 20. 12.

out of thoſe chambers of death,
upon thine Eaſter morning;
rolling away that maſſy ſtone,
which the vain care of thine
adverſaries had laid (curiouſly
ſealed) upon the mouth of that
Cave, for the prevention of
thy fore-threatned reſurrecti-
on; and ſitting upon it with
a countenance like lightning,
and his garment white as ſnow,
the terrour of whoſe preſence
made the guard to ſhake, and
to become as dead men; I find
two of them no leſſe glorious,
ſitting the one at the head, the
other at the feet of that bed of
earth whereon thou hadſt new-
ly ſlept; By theſe Angels wert
thou both ſeen and attended;
and, no doubt, but as at thy firſt
coming into the world, when
but one Angell publiſhed thy
birth he was ſeconded by a mul-
titude of the heavenly hoſt.
praiſing God with hymns of
rejoycing for thy nativity; ſo
when but one or two Angels
were

were seen at thy second birth (which was thy glorious resurrection) there were more of that heavenly company invisibly celebrating the joyfull triumph of that blessed day; wherein having conquered Death and Hell, thou shewedst thy self in a glorified condition to the redeemed world of men: After this, when for the securance of thy Resurrection, (upon which all our faith justly dependeth) thou hadst spent forty dayes upon earth, I find thee upon Mount *Olivet*, at thy most glorious ascension, not seen only, but proclaimed, and fore-promised in thy certain, and at least equally glorious return, by the blessed Angels. And behold while they looked stedfastly toward heaven as he went up, two men stood by them in white apparel; which also said, Ye men of *Galilee*, why stand yee gazing up into heaven; This same Jesus which is taken

Act. I. 10,
11.

taken from you into heaven,
shall so come again, as ye have
seen him go into heaven] But,
O Saviour, these views of thee
by thine Angels hitherto were
but speciall, and visible even by
bodily eyes; How do I, by the
eyes of my soul, see thee both
attended up in that heavenly
progresse, and welcomed into
thine Empyreall heaven, by all
the host of those celestall spi-
rits: no small part of whose
perpetuall happines it is, to see
thee in thy glorified humanity;
sitting at the right hand of Ma-
jestic; there they enjoy thee,
there they sing continuall
Hallelujahs to him that sitteth
upon the throne, and unto the
Lamb for ever and ever.

SECT.

S E C T. XI.

If thine Angels, O blessed Je-
 su, desired to look into this
 great and deep myserie of the
 Gospel; their longing is satis-
 fied in the sight of thy blessed
 incarnation, and the full accom-
 plishment of the great Office
 of thy Mediatorship, since, now
 unto the principalities and
 powers in heavenly places, is
 made knowne the manifold wif-
 dome of God, in this wonder-
 full work of mans Redemption;
 which from the beginning of
 the World hath been hid in
 God, who created all things by
 thee; But, that the unsearche-
 able riches of Christ should be
 preached to the Gentiles, how
 marvailous an accession is it to
 the greatness of this divine my-
 serie of godlinesse? of old, In
 Judab was God known, his
 name was great in Israel: In Sa-
 lem

1 Pet. 1. 12.

Ephes. 3. 9.

Ephes. 3. 8.

Pſal. 76. 1.

Ephes. 2. 12.

Iſlem was his Tabernacle, and his dwelling place in Sion; but in the mean while, we miſerable Gentiles ſate in darkneſſe, and in the ſhadow of death, without God in the world, expoſed to the diſpleaſure of heaven, tyrannized over by the powers of hell, ſtrangers from the covenants of promiſe, forlorn, without hope of mercy: That therefore, O Saviour, thou vouchſafedſt in the tender bowels of thine infinite compaſſion, to look down from heaven upon us, and at the laſt, graciouſly to viſit us, in the clear revelation of the ſaving truth of thy Goſpell, to break down the partition wal whereby we were excluded from any participation with thee; to own us for thy people, and to admit us unto the fellowſhip of thy Saints: O the wonderfull myſterie of Godlineſſe, effectually manifeſted to us out-caſt Gentiles, to our converſion, to our eternall

nall salvation ! What a vail, O God, was spread over all Nations ? A dark vail of ignorance, of error, of impiety ? How did our fore-fathers walk in their own wayes, following the sinfull lusts of their own hearts worshipping dumb Idols, sacrificing to all the host of heaven, offering not their substance only, but their sons and daughters to Devils ? It was thine own infinite goodnesse, that moved thee to pity our woful and despaired condition ; and to send thine eternall Son into the world, to be no lesse a light to lighten the Gentiles, then to be the glory of thy people *Israel* !

Esay 25. 7.

Luk 2. 32.

How fully hast thou made good thy gracious promises long since published by thy holy Prophets : It shall come, that I will gather all Nations, and tongues, and they shall come and see my glory ; And again, It shall come to pass in
D the

Esay 66. 18.

Esay 2. 2, 3.

Eſay 49. 12.

Eſay 55. 5.

the laſt dayes, that the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountaines, and ſhall be exalted above the hills, and all Nations ſhall flow to it; And many people ſhall go, and ſay, Come ye, let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us his wayes, and we will walk in his paths. And again, Behold, thus ſaith the Lord, I will lift up my hand to the Gentiles, and ſet up my ſtandard to the people, and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders: And again, Behold thou ſhalt call a Nation that thou knoweſt not, and Nations that know not thee, ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael, for he hath glorified thee. O bleſſed then, ever bleſſed be thy name, O God, that thou

thou wouldest vouchsafe to be
made known among us Gen-
tiles; Give unto the Lord, O
ye kindreds of the people, give
unto the Lord, glory and
strength; Give unto the Lord
the glory due to his name: All
the earth shall worship thee,
and shall sing unto thee, they
shall sing unto thy name; All
the ends of the world shall re-
member, and run unto the
Lord, and all the kindreds of the
Nations shall worship before
thee.

Psal. 96. 7

Ps. 66. 4.

Ps. 12. 27

How did we, O Saviour, of
old lye under the pity, and con-
tempt of those thy people,
which challenged a peculiarity
of thy favour: We have a lit-
tle sister (said thy *Jewish* Spouse)
and she hath no breasts, what
shall we do for our sister, when
she shall be spoken for? Take
no thought for us, O thou once-
beloved Synagogue of the
Jews, thy little sister is not on-
ly spoken for, but contracted,
but

Cant. 8. 3.

Hos. 2. 19.

but happily married to her Lord and Saviour; having been betrothed to him for ever, in righteousness, and in judgment, and in loving kindness, and in mercies: so as we can now return our pity to thee, and say, We had an elder sister which had breasts, but her breasts are long since wrinkled, and dried up; what shall we doe for our sister in these dayes of her barrenesse, and just neglect? We shall surely pray for our sister, that God would be pleased to return to her in his compassion of old, and restore her to the happy state of her former fruitfulness: We follow them with our prayers, they us with malice and despight: with how envious eyes did they look upon those first heralds of the Gospell, who carried the glad tidings of salvation to the despised Gentiles? what cruell storms of persecution did they raise against those blessed messengers,

sengers, whose feet deserved to be beautifull? wherein their obstinate unbelief turned to our advantage; for after they had made themselves unworthy of that Gospell of peace, that blessing was instantly derived upon us Gentiles; and we happily changed conditions with them: The naturall branches of the good Olive tree being cut off, we, that were of the wild Olive contrary to nature, are grafted in; O the goodness and severity of God! on them which fell, severity, on us, which succeeded, goodness; They were once the children, and we the dogs under the table; the crums were our lot, the bread was theirs; now is the case, through their wilfull incredulity, altered; they are the dogs, and we the children: we sit at a full table, whiles their hunger is not satisfied with scraps; The casting away of them was the reconciling of the world, their fall,

R m. II. 24.

Rom. 22.

R m. III. I.

Rom. II. 20

A& 10. II.

2.

fall, our exaltation; It is not for us to be high-minded, but to fear: The great sheet with four corners is let down from heaven, with al manner of four-footed beasts of the earth, and creeping things, and fowls of the air; we may kill, and eat; without any difference of clean or unclean; but even of clean meats we may surfer. O Saviour, it is thy great mercie, that thou hast been thus long preached amongst us Gentiles, that we in the remote ends of the World have seen the salvation of our God: but if we shall abuse thy graces to wantonness, and walk unanswerably to this freedome of thy Gospell, how both just and easie is it for thee to withdraw these blessings from us, and to return us to the wofull condition of our old forlornnesse: O let it not be enough that thou art preached amongst us Gentiles; but do thou work us to an holy obedience

ence of thy blessed Gospel; reclaim us from our abominable licentiousness of life, from our hellish heresies of opinion, and teach us to walk worthy of that great salvation, which thou hast held forth unto us: so shall it be our happiness that thou wert preach'd to be Gentiles; otherwise our condemnation shall be so much the deeper, as our light hath been more clear, and our means more powerfull.

SERMON. XIII.

SO poor and despicable, O Saviour, wouldst thou have thy coming in the flesh, that it is no marvel if the vain world utterly disregarded thee: For what is the mis-judging world led by, but by outward pomp & magnificence? yea, thy very domestick followers, after so long acquaintance with thy person

Believed on
in the world

person and doctrine, even when thou wert riſen from the dead, could thinke of the royalty of a temporall kingdome to be reſtored to *Iſrael*: and ſtill the perverſe generations of Jewiſh Infidels after the conviction of ſo many hundred years, gape for an earthly Monarchy of their expected Maſſiah: that, therefore, appearing to the world in ſo contemptible means, ſo born, ſo living, ſo dying, thou ſhouldeſt be univerſally beleevd on in the world, is the juſt wonder of the myſterie of Godlineſſe. It was the largeneſſe of thy divine bountie to allow thy Goſpell preached to every creature; but alas, it is liberally preached, ſparingly received; Who hath beleevd our report, and to whom is the arme of the Lord revealed? It was the complaint of thy choſen veſſell the Doctor of the Gentiles, We preach Chriſt crucified, to the Jewes a ſtumbling block, to the

D 3 Greeks

Esay, 53. 1.

2 Cor. 1. 23.

Greeks foolishnesse: What a power therefore is there in the mysterie of Godlinesse, that thou art not preached only, but beleevied on in the world?

Hadst thou exhibited thy self in the magnificence and majesty of the Son of God, attended either with the glorious Angels of heaven, or the mighty Monarchs of the earth, scattering honors and riches upon thy followers, in abundance: how large a train wouldst thou have had? how would all the Earth have rung with Hosannas to the highest? but now, that thou wouldst come as the Son of man, in the homeliest condition of birth, education life and death; not having so much as an house wherein to put thy head, or a grave wherein to lay thy dead body; now, that thou wouldst suffer thy self to be spat upon, scourged, crucified, reviled; that the stubborn hearts of men should be

Mar. 21. 9.

so convinced by the truth, and power of thy Deity, that thou art beleev'd on in the world, is the great myserie of Godliness!

The powers of darknesse could not but see their kingdom shaken by thy coming down to the earth, upon this errand of thy Mediation; How busie and violent therefore were those gates of hell in opposing so glorious a worke? How did they stir up cruell Tyrants, in the first dawning of thy Gospell, furiously to persecute this way unto death? what exquisite torments of all kinds did they devise for the innocent professors of thy name? How drunken was the earth with the blood of thy Martyrs in all parts? And, when they saw how little force could prevaile, (since this Palm-tree grew the more by depression,) how did they set their wits on work in attempting by fraud,

to bring along their rursed de-
signs: how cunningly did they
go about to undermine that
wall, which they could not bat-
ter; now, whole troops of the
skilfullest Engineers of best, are
sent up by dauided heresies to
blow up, and overthrow that
truth, which they could not
beat down: One while thine
earnall Deity; another while
thy sacred humanitie is impug-
ned by those, who yet stile
themselves Christians: One
while either of thy natures, a-
nother while thy intire Person
is laid at, by those that profess
themselves thy friends, and cli-
ents; One while thine Offices,
another while thy Scriptures
are opposed by those who yet
would seem thine; And though
their insinuations have been so
craftily carried, and their co-
lours so well laid, that no small
part of the world hath been
for the time, beguiled by them,
and drawn into a plausible mis-
belief.

beleef; yet ſtill, great hath the truth ever been, and ever prevailed, happily triumphing over thoſe damnable heresies that have dared to liſt up their head againſt her, and chaſing them into their hell: So as, in ſpight of men and Devils, the great myſterie of Godlineſs is gloriously vindicated, and God manifested in weak fleſh is beleaved on in the world.

S E R.

S E C T. XIII.

The world is not all of one making, there is a world of creatures, not capable of beleeve; there is a world of men that lyeth in wickednesse, refusing to beleeve; there is a world of faithfull souls, that do beleeve, and in beleeving are saved: And, O blessed Saviour, that thou wouldst graciously enlarge this world of beleevers! Wo is me, what a world of this world of men lyes still under the damnable estate of unbelief? Alas, for those poor savage Indians, that know nothing of a God; which out of their fear, and tyrannicall superstition, worship Devils, that they may not hurt them; for those ignorant, and wofully blindfolded Mahumetans, that

1 Job. 5. 19

that are not allowed to see any more, then one blinke of thee, as a great Prophet, being taught to blaspheme thy Deity, and to enslave their faith to a wretched Impostor; for those obstinate Jews that are wilfully blind, and will not see the light of that truth concerning thee, their Messiah, which shineth forth clearly to them, in the writings of the Prophets, in the undeniable accomplishment of all former predictions, in the powerfull conviction of miraculous works; What Christian is there, whose bowels do not yearn, whose heart doth not bleed at the thought of so many millions of miserable unbelievers? O thou the God of infinite mercy and compassion, in whose hands are all the hearts of the sons of men, look down graciously from heaven upon the dark souls of these poor Infidels and enlighten them with the saving knowledge

knowledge of the great mysterie of Godlinesse: Let the beams of thy Gospell break forth unto them, and work them to a sound belief in thee their God, manifested in the flesh: Fetch home into thy fold all those that belong to thy mercifull election; bring in the fulnesse of the Gentiles; gather together the out-casts of Israel, and glorifie thy self in completing a world of beleevers. And for us, on whom the ends of the world are come; as we have been graciously called to the comfortable notice of this mysterie of godlinesse, and have professed, and vowed a steadfast beleeve in thy name; so keep us by thy good spirit in an holy and constant avowance of all those main truths, concerning thy sacred Person, Natures, and Offices, unto our last end; For thou seest, O blessed Jesu that there is now such an hell
of

Rom. 11.
Psal, 147. 2.

of the ſpirits of error broken
loofe into the world, as if they
meant to evacuate this part of
the myſterie of godlineſſe,
(Chriſt beleevd on in the
world;) O do thou by thy mighty
power reſtraine and quell
theſe pernicious heresies, and
ſend down theſe wicked ſpirits
back to their chains; ſo as our
moſt holy faith may ever remain
inviolable till the day of
thy glorious return. Neither
let us ſit down contented that
we hold faſt and beleve the
meer hiſtorie of thy life, death,
and reſurrection; (without
which, as we can be ſaved, ſo
with it alone we cannot) but
do thou by thy good ſpirit,
work and ſettle in our ſouls, a
ſound, lively, operative, juſti-
fying faith in thee; whereby
we may not only beleve on
thee, as a common Saviour,
but beleve in thee, as ours:
bringing thee home to our
heartts, and confidently relying
upon

upon thee, for the acquittance
of all our sins, and for our e-
ternall salvation: O that thou
mightest be thus beleaved on
in the world; and if not by
them, in the notion of their
universality, yet by us who
professe thy name, to thy great
glory and our everlasting com-
fort.

*Received up
into glory.*

SECT.

S. E. C. T. XV.

Heb. 12. 22.
23.

IN these occurrences, on the
earth, Great is the myſterie
of godlineſſe, but the highest
pinch of this great myſterie, O
Saviour, is, that thou thus ma-
nifeſted in our fleſh, wert re-
ceived up into glorie: even that
celeſtiall glorie which thou en-
joyeſt in the highest heavens,
ſitting on the right hand of
majeſty, ſeen and adored by all
that bleſſed company of the
ſouls of juſt men made perfect,
and the innumerable troops of
glorious Angels: If ſome erro-
neous fancies have placed their
heaven here below upon earth,
ours is above; and ſo is thine.
O bleſſed Jeſu, who wert taken
up in glorie; thou couldſt not
be taken up to any earthly af-
cent, ſince thou tookeſt thy
farewell on the top of Mount
Olivet:

Olivet: but from this globe of earth thou ascendest through the skies to that Empyreall heaven, where thou remainest in glorie, infinite, and incomprehensible. The many and intentive beholders of thy last parting, did not cast their eyes down into the valley, neither did see cause with the fifty sons of the Prophets, to seek for thee (as they would needs do for *Elijah*) in vallies, and mountains; they saw and worshipped thee, leasurely ascending up through the region of this lower heaven, till a cloud intercepted thee from their sight; neither then could easily be taken off, either by the interposition of that dark body, or by the interpellation of Angels: And now, O blessed Saviour, how is my soul ravished with the meditation of thy glorious reception into thine Heaven? Surely, if the inhabitants of those celestial mansions may be capable of
any

2 King 2.
16.

any increafe of joy, they then both found and shewed it, when they saw and welcomed thee entering in thy glorifi'd humanity, in to that thy eternal palace of blessedness; and if there could be any higher, or sweter ditty then Hallelujah, it was then sung by the Chore of Angels and Saints. And may thy poor servants warfairing and wandring here upon earth, ever second them in those heavenly songs of praises and gratulations: for wherein stands all our safety, hope, comfort, happinesse, but in this, that thou our Jesus art received up into glorie? and having conquered all adverse powers, fittest on the right hand of God the Farher, crowned with honour and majesty? O Jesu, thou art our head, we are thy body: how can the body but partecipate of the glory of the head? as for thy self therefore, so for us, art thou possessed of that heavenly glorie:

rie : as thou sufferedst for us, so
 for us thou also raignest ; Let
 every knee therefore bow unto
 thee, of things in heaven, and
 things on earth, and things un-
 der the earth ; O blessed be thy
 name for ever and ever : Thine,
 O Lord, is the greatnesse, and
 the power, and the glorie, and
 the victorie, and the majestie ;
 for all that is in the heaven, and
 in the earth is thine : thine is the
 kingdom, O Lord, and thou art
 exalted as head over all : And
 now, O Saviour, what a super-
 abundant amends is made to thy
 glorified humanitie, for all thy
 bitter sufferings upon earth ?
 Thine Agonie was extreme, but
 thy glorie is infinite, thy crosse
 was heavie, but thy crown tran-
 scendently glorious : thy pains
 were unconceivably grievous,
 but short, thy glory everlasting:
 If thou wert scorned by men,
 thou art now adored by Angels:
 Thou that stoodst before the
 Judgment Seat of a Pilate, shalt
 come

Phil. 2. 11.

2 Chr. 2. 11.

come in all heavenly magnificence to judge both the quick and the dead ; Shortly, thou which wouldſt ſtoop to be a ſervant upon Earth, ruleſt and raigneſt for ever in Heaven as the King of eternall glorie.

O then, my ſoul, ſeeing thy Saviour is received up into this infinite glorie, with what intention and fervour of ſpirit ſhouldſt thou fix thine eyes upon that heaven where he lives, and raigns? How canſt thou be but wholly taken up with the ſight and thought of that place of bleſſedneſſe? how canſt thou abide to grovell any longer on this baſe Earth, where is nothing but vanity and vexation; and refrain to minde the things above, where is all felicitie and glorie? with what longings, and holy ambition ſhouldſt thou deſire to aſpire to that place of eternall reſt, and beatitude, into which thy Saviour is aſcended? and
with

with him to partake of that glory and happinesse which he hath provided for all that love him? O Saviour, it is this clog of wretched infidelity and earthlinesse that hangs heavie upon my soul, and keeps me from mounting up into thy presence, and from a comfortable fruition of thee: O do thou take off this sinfull weight from me, and raise up my affections and conversation to thee; enable me constantly to enjoy thee by a lively faith here: till by thy mercie I shall be received into thy glorie.

FINIS.